Mistakes of Salaah

1. Leaving the salaah altogether. This is indeed kufr (disbelief) and the evidence is found within the Qur'aan the authentic sunnah and the consensus of the ummah. Allah ta'aala states: ***If they repent and establish the salaah and give the zakaah, they are you brothers in faith (deen).*** [Al-Qur'aan 9:11] And Allah ta'aala says: ***What landed you in As-Saqar (Hell)? They said: We were not of those who made salaah (al-musalleen)…***[Al-Qur'aan 76:42-43] and so on. As far as the sunnah: The hadeeth of Jaabir that the Prophet (sallallahu 'alaihi wa sallam) said***: Between a man and shirk (what protects him from shirk) is the abandonment of salaah.*** [Muslim] It is narrated by Abu Dawood, An-Nisaa'i, Ibn Maajah, and At-Tirmidhi on the authority of Buraidah Ibn Al-Husaib from the Prophet (sallallahu 'alaihi wa sallam) who said: ***The covenant between us and them (i.e. the Prophet – and/or his successors -and those who claim to be Muslims) is the salaah so whosoever abandons it has disbelieved.*** [Ahmad and others and it is saheeh] As far as consensus (al-ijmaa'): Abdullah Ibn Shaqeeq (radiallahu 'anhu) stated: *The Companions of Muhammad (radiallahu 'anhum) did not view the abandonment of any other deed as kufr other than (abandoning) salaah.* [At-Tirmidhi and others with an authentic chain]
2. Delaying the salaah from its appointed time. This is a violation according to the word of Allah ta'aala: ***Verily the salaah has been appointed for the believers at specific times (mawqoot).*** [Al-Qur'aan 4:103] Al-Mawqoot indicates a specific appointed time and the postponement of sallah beyond the obligatory time (fardh) is a major sin and Allah is the one upon Whom we depend. On the authority of Anas who said: I heard the Messenger of Allah (sallallahu 'alaihi wa sallam) saying: ***This is the salaat of the hypocrite (munaafiq); when he sits observing the sun until it is between the horns of Shaitaan, then he stands to perform four (rak'ah) remembering Allah little.*** [Muslim] If this is the salaah of the hypocrite then what of the salaah of someone who postpones the prayer until the complete period of the salaat has passed without any excuse?
3. Abandonment of the congregational prayer in the masjid by able men either regularly or on occasion. The commandment has been given to perform the salaah in congregation in the masaajid. Congregational (al-jamaa'ah) salaah is a duty except for those who have a valid excuse according to the sharia'h. The Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***Whoever hears the call (al-adhaan) and thereafter does not answer it (i.e. attend the congregational salaah) there is no salaah for him except for a valid excuse.*** [Reported by Ibn Maajah and others with a strong chain (isnaad) and Al-Haafith Ibn Hajar said "Its chain is according to the conditions of Muslim"]. Allah ta'aala also says: ***And bow down with those who bow down.*** {Al-Qur'aan 2:43] In a hadeeth in Al-Bukhaari and Muslim (mutafaqun 'alaih): ***…I would then leave (after tbe salaah has begun) and go to those men who do not attend the salaah and burn their houses down over them.***
4. Lack of tranquility (at-tama'neenah) within the salaat. This is generally done out of ignorance and it is an open sin because tranquility is a pillar (rukn) of the salaah without which the salaah is incorrect. The hadeeth about the man who performed his salaah badly is a clear evidence for this. The meaning of tama'neenah (tranquility) is that the one praying is tranquil in the rukoo' (bending), standing ('itidaal), prostration (sujood), and sitting between the two prostrations (juloos), and he should get in position where every bone settles into place, he should not hasten between portions of the prayer until he has attained tranquility in it and gives each its due time. The Prophet (sallallahu 'alaihi wa sallam) said to the one who was rushing through his salaah without observing the proper tranquility: ***Go back and make salaah because you have not made the salaah.*** And in the hadeeth of Rifaa'ah on the story of the one who prayed badly it goes on: ***Then he makes takbeer and bows and puts his hands on his knees until each joint is settled and relaxed. Then he says 'sami'allahu liman hamida' (Allah hears the one who praises Him) then stands up straight until each bone is in its place.***
5. Lack of proper reverence and humility (khushoo') in the salaat and excess movement therein. The place of khushoo' is in the heart and it is evident in the tranquility of the limbs and humility before Allah. Allah has indeed praised His slave by His statement***: Those who offer their salaah with all solemnity and full submissiveness.*** [Al-Qur'aan 23:2] As well [He has praised] the prophets by his statement: ***Verily they used to hasten on to do good deeds and they used to call upon Us with hope and fear, and used to***

humble themselves before Us. [Al-Qur'aan 21:90] It is incumbent. The limbs of the slave in prayer should be still and his heart should be solemn until he may be rewarded for his salaah. It is narrated on the authority of 'Ammaar Ibn Yaasir (radiallahu 'anhu) he said: I heard the messenger of Allah (sallallahu 'alaihi wa sallam) saying: Verily a man leaves after completing his prayer and nothing has been written for him except a tenth of his salaah, a ninth, an eighth, a sixth, a fifth, a fourth, a third, or half of it. [Abu Dawood, An-Nisaa'i, and others and it is an authentic hadeeth] The reason for the shortcoming in its reward is the lack of khushoo' in the heart of the one who prays or in the limbs.

6. Intentionally preceding the imaam in the movements of the prayer or not following his movements. This nullifies the salaah or rak'ah for whoever bows before his imaam ruins his own rak'ah unless he follows it later with another bowing. Such is likewise with the rest of the arkaan (pillars) of the salaah. It is obligatory for the praying person to follow the imaam completely without preceding him or lagging behind him in any rukn (pillar) or more. Abu Dawood and others transmit with an authentic chain from Abu Hurairah that the Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***Verily the imaam is to be completely followed, so if he makes takbeer then you make takbeer and don't make takbeer until he does so, and if he bows then bow and don't bow until he does so…*** Its origin is in the two saheehs and Al-Bukhaari has another like it narrated by Anas. The one who forgets or the one who is ignorant is excused.
7. Standing to complete a missed rak'ah before the imaam has completely finished making the second tasleem (i.e closing the prayer by saying 'As-salaamu 'alaikum wa rahmatullahi to the right and left). It is reported in Saheeh Muslim that the Messenger of Allah (sallallahu 'alaihi wa sallam) said: Do not precede me in the rukoo' (bowing) not in the sujood (prostration) nor in going out of the prayer (al-insiraaf). The scholars have said that the meaning of al-insiraaf is at-tasleem and it is named such because the praying person may leave afterwards and he leaves only after the second tasleem. The one who precedes the imaam should stay in his place until the imaam has completed his salaah, then he should stand and complete whatever he missed, and Allah knows best.
8. Making the intention for prayer aloud. This is a bid'ah (innovation), and we have previously mention the prohibition against bid'ah. The Prophet (sallallahu 'alaihi wa sallam) never made the intention for salaah aloud. Ibn Al-Qayyim, rahimahullah, stated in "Zaad Al-Ma'aad" or in "Al-Hudaa An-Nabawiyy": "When the Prophet (sallallahu 'alaihi wa sallam) would stand for salaah he said: 'Allahu Akbar' and said nothing else before it nor did he pronounce his intention aloud. Nor did he say: 'I will pray for Allah salaah such and such while facing the Qiblah four raka'aat as imaam or follower'. Nor did he say: 'Fulfilling it on time, not making it up, nor the time of fardh' all ten of which are bid'ah for which no one has reported that he did with an authentic chain, nor even a weak one, nor musnad, nor mursal, nor a single word. Indeed not one narration of the sahaabah or the best of the following generation (taabi'een), nor the four imaams."
9. Not reciting Al-Faatihah in the salaah; The recitation of Al-Faatihah is a pillar (rukn) and the salaah of whoever does not recite it is void. This is according to the Prophet's (sallallahu 'alaihi wa sallam) saying: ***Whoever makes a salaah wherein Al-Faatihah is not recited then it is khidaaj (miscarried) -*** and he repeated it three times ***– incomplete.*** [Muslim from Abu Hurairah] Also reported in the two saheehs is the hadeeth from 'Ubaadah Ibn Saamit (radiallahu 'anhu) marfoo'an (attributable to the Prophet, sallallahu 'alaihi wa sallam): ***The salaah is null for whoever has not recited the Opening of the Book.*** In another wording from 'Ubaadah: ***Could it be that you recite behind your imaam? We said: Yes. He said: Don't do so except with the Opening of the Book (Al-Faatihah) for the salaah is null of whoever does not recite it.*** [Ahmed, Abu Dawood, At-Tirmidhi, Ibn Hibbaan. This is evidence of its obligation for the follower. Recitation of the follower is absolute or in the aloud prayers as opposed to what is long known. Whether the recitation of Al-Faatihah is absolute or just in the prayers recited aloud is an old difference of opinion among the scholars. Is it waajib or dropped? The majority of scholars (al-jumhoor) say it is dropped however doing so is more clear from possible error and more precaution for deen. Most of those who have the opinion of it being dropped say that it is nevertheless desirable to recite it.
10. Recitation of the Qur'aan in rukoo' (bowing position) or during sujood (prostration). This is prohibited based on a narration from ibn Abbaas (radiallahu 'anhu) that the Prophet (sallallahu 'alaihi wa sallam) said***: I have been prevented from reciting the Qur'aan***

while bowing or in prostration… [Muslim] Ali (radiallahu ‘anu) narrates he said: ***The Messenger of Allah (sallallahu ‘alaihi wa sallam prevented me from reciting the Qur’aan while bowing or prostrating.*** [Muslim and others]

11. Raising the eyes to the sky during salaat or looking to the right and left without due cause. As far as raising the eyes, it is forbidden and bears the threat of punishment. It is narrated by Jabir Ibn Samurah (radiallahu ‘anhu) who said: The Messenger of allah (sallallahu ‘alaihi wa sallam) said: Let the people stop raising their eyes to the sky in the salaah or let their sight not return to them. [Muslim]
12. As far as looking around unnecessarily, it is a deficiency in the salaah of the worshipper as long as he has not turned his entire body in another direction [i.e. away from the Qiblah]. If however the entire body is turned then the salaah is invalidated. It is narrated by ‘Aisha (radiallahu ‘anhaa) who said: I asked the Messenger of Allah (sallallahu ‘alaihi wa sallam) about looking around in the salaah. He said: ***It is misappropriation pilfered by Shaitaan from the salaah of the worshipper.*** [Al-Bukhaari]. At-Tirmidhi also collected an authentic hadeeth: ***Be warned of turning or looking around in the salaah because it is destruction.*** And there are other ahadeeth on looking around in the salaah.
13. Sitting on one’s haunches (Al-Iq’aa) during the salaah and prostrating with the elbows (Al-Iftiraash) on the ground. Al-Iqaa’ is forbidden as related by Abu Hurairah (radiallahu ‘anhu) who said: My dear friend forbade me three things: ***He forbade me from pecking like a rooster [just touching the head in prostration – trans], sitting on the haunches like a dog, and looking around like a fox.*** Transmitted by Ahmed and others and its isnaad (chain) has by graded hasan (good) by Al-Mundhiri and Al-Haithami.

    The Messenger of Allah (sallallahu ‘alaihi wa sallam) forbade a man from spreading his arms on the ground like a beast of prey. Summarizing a hadeeth collected by Muslim from ‘Aisha (radiallahu ‘anhaa) as well as by At-Tirmidhi, Ahmed and others from Jaabir (radiallahu ‘anhu) marfoo’an (attributable to the Prophet): ***If any of you prostrates (sajdah) then keep straight and not spread his arms like the sitting of a dog.***
14. Wearing a thin (see-through) garment that does not sufficiently cover the ‘auwrah (private area). This is an invalidator of the salaah because covering one’s ‘auwrah is a condition for a sound salaah. The man’s ‘aurah is - according to what is most authentic – from the navel to the knee. Likewise he must cover his shoulders or one of them[1] in accordance with the statement of Allah: ***O children of Aadam wear you adornments to every masjid.*** **[Al-‘Araaf 31]** It is sufficient to wear a single garment to cover the ‘auwrah according to what is narrated from ‘Umar Ibn Salamah (radiallahu ‘anhu): He saw the Messenger of allah (sallallahu ‘alaihi wa sallam praying in a single garment (thowub) in the house of Umm Salamah, he had cast both ends over himself. [Al-Bukhaari and Muslim]

    Ibn Qudaamah (rahimahullah) stated: *It is obligatory to cover sufficiently to hide the color of the skin, for if it is thin enough that the color of the skin may be seen from behind to the extent that the whiteness or redness of the skin is percieved thane salaah in it is not allowed in that covering has not been achieved.*
15. A woman not covering her head with the khimaar in salaah and not covering her feet. The ‘aurah of the swoman in the sallah is her entire body with the exception of her face. Nor is there any harm if she covers her face due to the passing by of men or the like. It is obligatory for her to wear a khimaar which is a head covering that also covers the bosom. This according to his (slallahu ‘aliahi wa sallam) statement: ***Allah does not accept the salaah of the menstruating female unless she is wearing a khimaar.*** [Collected by Ahmed and the collectors of the six most authentic books except An-Nisaa’i and it has be authenticated by Ibn Khuzaimah and others. It is also obligatory that she cover the tops of her feet in compliance with the hadeeth **“The entire woman is ‘auwrah”** Collected by At-Tirmidhee with an authentic isnaad. Along this same meaning is what is transmitted by Malik and abu Dawood and others from Muhammad Ibn Said Inb Qunfudh from his mother who asked Umm Salamah (radiallahu ‘anhaa), the wife of the Prophet (sallallahu ‘alaihi wa sallam), about what garment a woman should pray in. She answered: **She**

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[1] The evidence for covering the shoulders is found in an authentic hadeeth in the collection of Abu Dawood, however we were unable to determine why the shaykh exempts one shoulder.

should pray in a khimaar and a full, loose-fitting chemise that conceals the tops of her feet. Also with this meaning is the hadeeth of Umm Salamah: ***Lower it by an arms length.***

16. Walking in front of the praying person whether they be the imaam or praying alone and stepping over the people during the Jumua'h khutbah. It is a sin upon the person who passes in front of someone who is praying. If the one praying has no sutrah then it shold be estimated to be at the place of prostration so the passerby should can pass beyond that point. As narrated in the collections of al-Bukhari and Muslim by Abu Juhaim Ibn Haarith (radiallahu 'anhu), who said: The Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***If the one who passes in front of the praying person knew how serious a sin it was for him to do so it would have been better for him to wait for forty than walk in front of him.*** [Forty may refer to forty days, months or years, and Allah knows best – Trans.]

The one who pushes between the people during the Jumua'h khutbah harms people through his being late for the salaah according to the statement of Al-Mustafah (sallallahu 'alaihi wa sallam): ***Sit for you have caused harm and come late.*** [Ahmed and others. Cutting between the people is forbidden. One who enters the masjid should sit where there is space unless he sees a genuinely open area where he should then go to it and sit.

17. Not saying the takbeeratul-ihraam (opening takbeer) when entering upon the congregation while the imaam is in rukoo'. This is a major mistake in that the takbeeratul-ihraam is a pillar (rukn) of the salaah that must be done by the one praying when standing for the salaah and then afterwards join the imam in the bowing position (rukoo'). To make the takbeer (al-ihraam) and then another takbeer before giong into rukoo' is more complete and thorough. Abu Hurairah (radiallahu 'anhu) narrated: ***The Messenger of Allah (sallallahu 'alaihi wa sallam) would make takbeer when he stood for the sallah and would then make takbeer upon bowing.***

18. Not following the imaam (by getting in the same position) when coming late and the imaam is sitting or in sujood (prostrating). It is most preferred and most sure for the one who enters the masjid that he join the imaam in whatever position he may be in, whether he be in sajdah or otherwise. It is reported by abu Dawood and others with a saheeh isnaad that the Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***If you come to the salaah and we are making sujood then you also make sujood.*** For a worshipper to delay making sajdah is to have in effect prevented himself from an act of worship which Allah loves. Ali Ibn Abi Talib and Mua'dh ibn Jabal (radiallahu 'anhumaa) both stated: The Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***If one of you comes to the salaah and the imaam is in a position then do what the imaam is doing.*** This is collected by At-Tirmidhi with a weak isnaad however it is in agreement with the preceeding hadeeth. It is also strengthened by a narration collected by Abu Dawood from Mua'dh (radiallahu 'anhu): I never saw him (the imaam) in a position except I was also upon it. The Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***Verily Mua'dh has performed an act that is good for you too, so do likewise.***

19. Busying oneself with matters that take one away from the salaah. This is evidence of preference of the wordly life over that of the Hereafter, following vain desires and being too busy to obey Allah. This is indeed ruination and of evil consequence to whoever does it. Allah ta'aala says***: O you who believe, let not yuor wealth or your children divert you from the remembrance of Allah for whyosoever does that will be among the losers***. [Al-Munafiqoon 9] And He says in praise of the believers: ***Men who are not diverted by business or trade from the remembrance of Allah and performance of salaah.*** [An-Noor 37] Preoccupation with any act over the salaah or that leads to being negligant or lazy toward it such as staying up too lateand the like, is not permissible. This is because anything that leads to what is haraam is itself haraam, and Allah is the One who guides to the right path.

20. Playing with one's clothing or watch or the like. This is an act that negates *khushoo'*. The evidence for khushoo' has been presented previously in point 5 [see August Issue – Ed.]. The Messenger of Allah (sallallahu 'alaihi wa sallam) forbade rubbing pebbles during the salaah due to its negative effect on khushoo' when he said**: If any of you performs the prayer let him not rub pebbles for mercy is turned towards him.** [Ahmed and the six

collections of hadeeth with an authentic isnaad] A person might increase playing around to the point of excessive movement that is outside of the salaah and thereby nullify it.

21. Closing the eyes for no reason. This is a objectionable act (makrooh) as Ibn Al-Qayyim (rahimahullah) mentioned: “Closing the eyes was not from the guidance of the Rasool (sallallahu ‘alaihi wa sallam).” He also said: “The scholars of fiqh have differed on its detestability. Imam Ahmed and others deemed it detestable and they said that it was of the habits of the Jews. However a group of them ruled it allowable without any detestablility and they said that it may indeed be a closer means of achieving khushoo’ which is the spirit of the salaah, its heart and its aim.”

    “Most correct is that if keeping the eyes open has no detrimental effect upon khushoo’ then it is preferable to do it. If decorations, adornments or the like are around the worshipper or between him and the qiblah to the point of distraction, then there is absolutely no objection to closing the eyes. Indeed the statement that to do so is desirable (mustahabb) in this case is closer to the spirit of the law and its aims than the statement that it is objectionable. And Allah knows best.”
22. Eating or drinking or laughing in the salaah thus nullifying it. As far as eating and drinking there is consensus with regards to the fardh. Ibn Al-Mundhir stated: "The scholars (Ahlul-‘Ilm) are in consensus agreement that the one praying is forbidden from eating and drinking. There is also consensus among them that to do so intentionally necessitates repetition of the salaah." Ibn Al-Mundhir also transmits that there is consensus that the salaah is nullified by laughing.
23. Raising the voice in recitation to the point of distracting those around. It is recommended (mustahabb) that one hears himself, not to the point that it interrupts anyone who is reciting the Qur’aan or making salaah. Al-Bukhaari and Muslim both transmit from ‘Umraan Ibn Husain (radiallahu ‘anhu) that the Messenger of Allah (sallallahu ‘alaihi wa sallam) prayed Dhuhr and there was a man behind him reciting ‘sabbihisma rabbikal-‘alaa’ , so when he (sallallahu ‘alaihi wa sallam) finished he said: Who among you was reciting or who was the reciter? The man said, "Me." So he (sallallahu ‘alaihi wa sallam) said: I thought that some of you were disputing with me in it. The scholars state: The meaning of his words is a disapproval of the act. Ibn Taymiyyah (rahimahullah) stated: Whoever is reciting the Qur’aan and the people are praying additional prayer then it is not correct for him to recite aloud thus disturbing them because the Prophet (sallallahu ‘alaihi wa sallam) left some of his companions while they were praying As-Sahr (before dawn) and he said: O people, each of you is seeking salvation from his Rabb therefore do not overpower one another with your recitation.
24. Crowding in on those who are praying. This is a type of forbidden inflicting of harm. It is upon the praying person to pray in a place where the space ends unless he sees an opening sufficient for him to pass and then there is no harm. However, to cause harm, especially on Yaum Al-Jumu’ah (Friday), is generally forbidden. The Prophet (sallallahu ‘alaihi wa sallam) said about those who cut the prayer line: Sit, for you have harmed *and* come late.
25. Not making the lines straight. Allah has ordered the proper performance of salaah saying "And establish (aqeemu) the salaah". The Prophet (sallallahu ‘alaihi wa sallam) has likewise stated: Straighten your lines for verily straightening of the lines is a part of correct performance of salaah (iqaamis-salaah). Al-Bukhaari and Muslim from Anas. Also Al-Bukhaari narrates from An-Nu’maan Ibn Basheer (radiallahu ‘anhu): Straighten your lines or Allah will cause opposition between your hearts. The order to straighten the lines and taking care to do so is mentioned in a number of hadeeth. (It should also be mention that this includes not leaving any gaps in the lines as is all too commonly neglected – Ed.)
26. Raising the feet from the ground in sujood. This is against what is commanded as it is confirmed in the two saheehs from Ibn Abbaas (radiallahu ‘anhu): The Prophet (sallallahu ‘alaihi wa sallam) was ordered to prostrate upon seven limbs and not to tuck up the hair or the clothes: the forehead (including the nose), the (palms of the) two hands, the knees and the two feet. So the one praying is commanded to pray with the two feet touching the ground and the complete form of this is to have the toes pointing toward the Qiblah. Part of each foot should touch the ground and if one raises either of them his sajdah (prostration) is incorrect if he continues to do so throughout the prostration.
27. Putting the right hand upon the left and raising them to the neck. This is in contradiction to the sunnah because the Prophet (sallallahu ‘alaihi wa sallam) used to put his right hand

over his left upon his chest. This is in a hadeeth of Hasan from several weak transmissions in themselves but that in conjunction strengthen themselves. The sunnah is also to place the hands on the middle of the chest or upon the heart because the heart is in the chest as Allah ta'aala states: It is the hearts within the breasts that are blind. Raising the hands (making takbeer) when going into sujood or when rising out of it. It is an error to lift the hands to the neck and this opposes the sunnah. What is attributed to Ali (radiallahu 'anhu) in the explanation of the verse: So therefore pray to your Rabb and sacrifice (wanhar – in which the verb is construed as referring to the neck [an-nahr] –Ed.) is weak and does not constitute a proof. (Also incorrect is the incorrect practice of holding one's hands upon or below the navel as there is no substantiated proof from the authenticated sunnah for this practice – Ed)

28. Raising the hands at the time of sujood or when rising out of sujood. This is in opposition to the well-known sunnah that has been transmitted by most of the companions who narrated about raising the hands. The student of (sharee'ah) knowledge should stick with the well-known sunnah unless in privacy though he may believe a deed to be more correct from the sunnah that nonetheless contradicts the practice of the generality of the scholars. The imaam of the people should do what is known, for what is commonly and well-known to be the sunnah upon which the majority of the scholars' practice, is sufficient and satisfactory. (The wisdom here is that for a student to insist upon public practice of that which is not regarded by the scholars generally as the sunnah may lead to harm and confusion which would amount to forsaking a fardh, i.e. the prevention of harm, for the sake of a establishing a sunnah - and one which is not totally agreed upon at that - and would thus fall into error. The scholars do not generally unite upon any practice without evidence, although the qualified student may disagree a given ruling or conclusion based upon his understanding of the texts and after sincere and thorough study and reaching a state of being personally satisfied with its outcome. – Ed.)
28. Hastiness of some imaams in the salaah and lack of tranquility within it, thus not allowing time for the followers to be tranquil in their salaah or time to recite Al-Faatihah, especially in the last rak'ah. The imam is responsible for making the quality of the salaah good because he is being followed. It is therefore his duty to take care of following the Sunnah, and tranquility is a pillar (rukn) that the imam is more obliged to take care of due to his being followed. Likewise, the recitation of Al-Faatihah is a rukn that the followers in the salaah must be given enough time to fulfill. We have already presented the evidence for the obligation of maintaining tranquility (tama'neenah) and reciting Al-Faatihah.

29. Not taking care to make sujood upon the seven 'limbs' (i.e. the forehead along with the nose, the palms of both hands, both knees, and the toes of both feet). Abbaas Ibn Abul-Muttalib (radiallahu 'anhu) reported that he heard the Messenger of Allah (sallallahu 'alaihi wa sallam) saying: If the slave prostrates, then seven body parts should prostrate with him: His face, hands, two knees, and his two feet. Related by Muslim, also attributed to Al-Majd in "Al-Muntaqaa", Al-Muzzee and related by others.

    Ibn Abbaas (radiallahu 'anhumaa) narrated: The Prophet (sallallahu 'alaihi wa sallam) said: I have been ordered to prostrate upon seven "bones" (i.e. body parts): Upon the forehead –and he pointed to his nose – both hands, both knees and both feet.

    There are some people who do not prostrate upon both the forehead and the nose or who raise their feet or who do not touch the palms of their hands on the ground, all of which is in opposition to what is commanded.

30. Not caring to learn the rules of salaah. This is other than what any Muslim should do. No doubt salaah is the greatest of the Islamic pillars requiring bodily action. Allah commands its performance - "Aqimis-Salaah" (Perform the salaah) - in more than seventy ayaat. It is not possible to perform it without having knowledge of its fundamentals or knowing how the Prophet (sallallahu 'alaihi wa sallam) did the salaah. There is no room for ignorance of the rules of salaah, knowing its prerequisites or its essential parts, obligations, the rules for following or making up for errors and the like. It is fardh to know these matters and the absence of knowledge of these matters is a cause of a Muslim being unaware of what nullifies or spoils his salaah, and Allah is the Guide and Provider of Success.

31 – 34. Carelessness in reciting Al-Faatihah and with proper pronunciation such as saying *al-'Aalimeen* instead of *al-'Aalameen*, ***a**hdinaa* instead of ***i**hdinaa, an'amt**u*** instead of *an'amt**a***, and so on. All of these and similar errors are the type of linguistic errors that must be avoided and no one who leads the salaat should commit them. Some may contain impossible meanings such as when one pronounces the "t" (taa') in "an'am**t**a" as "da" (daad) and thus the salaat would be spoiled.

35. Cracking the knuckles in salaah. This is from the detested actions in the salaah and is thus forbidden. As far as cracking the knuckles in general, Ibn Abi Shaibah narrates in a statement with good isnaad, from Shu'bah Mawlaa ibn Abbaas as stating: I prayed next to Ibn Abbaas and I cracked my knuckles so when I finished my salaah he said, "May you lose your mother! You crack your knuckles while you are in salaah?" Forbiddance of cracking the knuckles is transmitted in a marfoo' hadeeth from Ali in the collection of Ibn Maajah, however, it is weak (da'eef)and not sufficient in an of itself (*ghairu munjabir*).

36. Intertwining the fingers (*at-tashbeek*) during and before the salaah. This is also among the detestable matters. Ka'ab Ibn 'Ujrah (radiallahu 'anhu) narrates: **I heard the Messenger of Allah (sallallahu 'alaihi wa sallam) saying: If one of you makes wudhoo then goes to the masjid for salaah, let him not clasp his hands together for indeed he is in the salaah.** Ahmed, Abu Dawood, At-Tirmidhi. With some difference regarding its chain, Ad-Daarimi, Al-Haakim and others transmit from Abu Hurairah in a marfoo' hadeeth: "**If one of you makes wudhoo in his house then comes to the masjid, he is in salaah until he returns. Therefore do not do not do like this – and he clasped his fingers together."** There are other mutually supporting hadeeths on this matter of *tashbeek.*

37. Putting forward someone to lead the salaah as imaam when it is not his place to do so and there are others more deserving present. This contradicts the intended purpose of having an imaam (*al-imaamah),* which is to be an example to follow (*al-iqditaa'*). It is necessary that the imaam have understanding of the deen and is able to correctly recite the Qur'aan according to the satatement of the Prophet (sallallahu 'alaihi wa sallam): The imaam of a people should be the one who best recites the Qur'aan…) Transmitted by Muslim from Abu Mas'ood Al-Ansaari (radiallahu 'anhu). The scholars have ruled that one should not be put forward as imaam whose recitation is not good, or who openly displays sinfulness, or who has an undignified appearance, or who is an innovator, or who is corrupt or like them. If however, such people are put forward, the salaah of the followers is correct.

38. Improper recitation of the Qur'aan. This is an open deficiency and the right of the Qur'aan is that it be read correctly without aberration and that the Muslim strives to improve and excel in its recitation. Allah ta'alaa states: **Recite the Qur'aan with *tarteel*** [correct measured tone] and **When we teach you the Qur'aan, follow its recitation.** Meaning, recitation as is proper according to the Arabic language, with clarity and free from distortion. On this same line is the superiority of the one who purifies his intention as is narrated by 'Kaisha (radiallahu 'anhaa) who said: The Messenger of Allah (sallallahu 'alaihi wa sallam) said, "The one who is proficient with the Qur'aan will be with the scribes (angels) honorable and obedient. While the one who recites the Qur'aan haltingly and finds difficulty (while striving to recite it properly) gets a double reward." [matafaqun 'alaih]

39. Some men praying behind women in the Haram (The Grand Masjid) of Makkah. Doing so there or elsewhere is a detestable action in the salaah. It is from the sunnah that the rows of the women are behind those of the men. The salaah of a man behind a women may be a cause of him losing all *khushoo'* and a disturbance in the salaat through his looking (at the woman) or otherwise. A man should therefore never line up for salaah behind a woman. This is not detestable if due to necessity such as not missing the 'Eid salaah, or Salaatul-Jumu'ah, or the congregational salaah and other similar situations (i.e. that make it impossible to join the front rows with the men – Trans.). A group of scholars have stated: "The Haram of Makkah is an exception." Shaykh Abdul-Aziz Ibn Baz (may Allah preserve him) is of this opinion.

40. Women coming to the masjid beautified or made-up and perfumed. This is one of the open and witnessed evils that become apparent during Ramadhan and outside it. The woman

is coming out to worship her Master, not to show off the beauty of her clothing! Perhaps men may see her and she would then be sinful and she would suffer a loss of reward for her deed. The Prophet (sallallahu ‘alaihi wa sallam) stated: **“Let not any woman who is scented attend the ‘Ishaa with us.”** [Muslim] Imam Ahmed transmits along with Abu Dawood with an authentic chain from Abu Hurairah (radiallahu ‘anhu) that the Prophet (sallallahu ‘alaihi wa sallam) said**: “Do not forbid the bondwomen of Allah from the houses of Allah, and let them go out *tafilaat*.”** The meaning of the word “tafilaat” is: Not beautified with adornments or perfumed.